

ON

THE THEORY AND PRACTICE
OF EDUCATION,

AS DEDUCIBLE FROM FAMILIAR TRUTHS

CONCERNING THE NATURE OF MAN,

TWO LECTURES.

BY

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"Nunquam aliud Natura, aliud Sapientia, dicit."—*Juvenal.*

D. NUTT, STRAND;

H. S. KING & CO., CORNHILL; PHILIP & SON, LIVERPOOL;

OGLE & MURRAY, EDINBURGH.

1873.



LONDON :
PRINTED BY C. F. HODGSON & SONS,
GOUGH SQUARE, FLEET STREET.

TO

WILLIAM FARR, Esq., M.D., D.C.L., F.R.S.,

IN ACKNOWLEDGMENT OF PERSONAL OBLIGATION,

IN RECOGNITION OF HIS PRIVATE WORTH,

AND

IN ADMIRATION OF HIS PUBLIC WORK,

BY WHICH, AS A STATIST, HE HAS CONTRIBUTED TO

“THE SELF-KNOWLEDGE OF THE NATION,”

These Lectures are Dedicated

BY HIS GRATEFUL FRIEND,

THE AUTHOR.

P R E F A C E.

“A Review Article,” says an able Reviewer “is, from its limits, merely allusive on many points; and assumes a certain apprehensiveness, and previous knowledge, which the writer of a distinct work would have no right to assume.”

In preparing these pages for his audience, the writer proceeded on the supposition that what is thus asserted of the Review might be as truly affirmed of the Lecture.

Taking it for granted that the Education of a Human Being should be conformed to the constitution of Human Nature, he briefly stated what seemed to him to be truths concerning that Nature; and then deduced, from these premises, some principles and details of the Theory and Practice of Education.

Even if any of the statements, which constitute the minor premise, should seem to be erroneous; and the conclusion should, consequently, seem to contain corresponding errors; this presentment of the subject may contribute toward the establishment of such propositions as these:—that a system of Education may be logically framed; that the process of educating may be shown to be the practice of an art, founded upon the principles of a science; that they who are to educate should be technically initiated into this art, and systematically instructed in this science.

The Teacher who regards every legitimate practice as prescribed by a truth in nature, will maintain it, as thus prescribed, rather than as sanctioned by authority, or as justified by experience; and his work will be no longer empiric.

If the proposition, that pupils of both sexes ought to be instructed together, should provoke

———“ the leaden fool,
And all the pointed ridicule
Of undiscerning wit,”

he will see an edict for education in the law concerning wedlock, “ What God hath joined together let not man put asunder ;” and will point to “ the Family” as “ a Divine Institution,” rather than to the long experience of prudent Scotland, or to the large experiment of ardent America.

The paradox that every faculty should be exercised in every mind, may tempt attack, and promise an easy victory. He will illustrate it, perhaps, by the failure to obtain “ results,” lamented so piteously by those who seek to teach children, reading, writing, and arithmetic, by restricting the action of their intellects to arithmetic, reading, and writing: but he will maintain it, as having its foundation in the realities of nature.

So again, seeing that he cannot avoid acting on the moral sentiments of his pupils, he will hold that he should be at liberty to act upon them to the best of his ability, by declaring what he believes to be true concerning the relations of man to God: and he will anxiously weigh the question whether the State can permit this liberty to the Teacher whom it pays.

How, and how far, the Teacher’s instruction must differ from Nature’s Lessons, the student may learn from certain wise warnings, given by Mr. Payne in his Lectures on the Theory and Practice of Education.


Happily, the principles which constitute a sound Theory of Education are daily receiving illustration from successful practice, and encouragement from discerning judges: as in the “ Camden School for Girls,” referred to in the second of these lectures; which, under the conduct of the lady who established it, became worthy of adoption as a public institution; with a rare self-devotion, was transferred by her to Trustees; and now, under them, and illustrious Patrons, as a

place of instruction for Girls, has made good its claim to a share of those subsidies which are so readily dispensed to similar institutions for Boys.

These pages would not have been submitted, in this form, to public perusal, but for the recommendation of men too honest to flatter and too judicious to be totally mistaken.

While perusing what he has written, *refrigerato inventionis amore*, as Quintilian says, the writer has not forgotten that his work may be scanned by some who may find a lawful amusement in criticising their old Tutor's English ; and in comparing the precepts which they read, with the practice which they remember. They will not fail to consider that a mark, which has not been hit, may have been aimed at ; and that the little wisdom to which men attain is, for the most part, the discovery and abandonment of error.

ST. CLERE, near SEVENOAKS ;
January, 1873.



THE THEORY OF EDUCATION AS A SUBJECT OF STUDY.

LECTURE I.

THE Lecture which I am about to read has been written for Teachers who are making the Theory and Practice of Education a subject of study, and are preparing themselves to be examined in their knowledge of Education, as an Art founded on a Science..

There have been persons, calling themselves teachers, who would have derided the proposition, that a man's knowledge of this Practice and Theory should be tried by examiners; and, among those who are expressively said to "take pupils," there may still be some from whom this proposition would elicit only a paper of ludicrous questions, playfully offered as contributions to an examination essentially ridiculous. For, among those who are employed to instruct the young, there are still too many who are almost ashamed of their calling; they will be slow to see science or art in a work of which they are ashamed; they were driven to it by necessity, and by necessity only are they induced to retain it. But there are men who, while they fairly expect to live by teaching, attain to the dignity of living to teach; the number of them, happily, is increasing; and they welcome any endeavour to elucidate the Theory of Education, or to regulate its Practice. They desire, indeed, to receive help in forming a theory, in classifying details of practice, and in referring those practices to the principles on which they are based. From whose writings, they ask, may we gather what we wish to obtain? Can the enumeration of principles and practices be tabulated for us? Is there any compendium of the Philosophy of Education? Can you recommend us a sure source of information on the subject?

In no department of knowledge is there any lack of books. Information comes down upon us, not in small rain, but in torrents. The mind, needing to be fertilised, is flooded. We are inundated with beverage; well nigh drowned in drink. "If I read as much as other people," said Hobbes of Malmesbury, "I should know as little." Amid this profusion, the streams of Theory concerning the nature of man are copious enough; and the study of metaphysics may yield refreshment and delight, may strengthen habits of reflection and mental investigation. But, for his daily labours, the student of education will not be much furnished from the writings of the metaphysicians. He will learn, for instance, that men of the highest intellect prove, to their own satisfaction and to that of their disciples, that there is no such thing as matter; while others, equal to them in intellect, seek to demonstrate that there is no such thing as spirit. Our student may be content to admire the conclusion arrived at by uniting their demonstrations, namely, that there is no such thing as anything at all. He may note, with some gratification, that each of the two arguments, taken by itself, disproves what the other establishes; that, between the two, the existence of both spirit and matter is, in turn, completely demonstrated, and completely disproved. He may be allowed to quote, with some acquiescence, the words of Byron, "When Bishop Berkeley said there was no matter, I think it was no matter what he said": or the facetious saying of a modern jester,—“What is mind?—No matter. What is matter?—Never mind.” Without entering into the dust of this controversy, our student may learn that he has to deal with phenomena which these familiar terms represent; that he will always have to deal with them, and with both of them together. I would not even seem to speak lightly of the beautiful theory of the pious Berkeley; set forth in lucid language, with clear logic, refining and invigorating, as living water pure and bright in a vessel of crystal. Still less would I treat with levity that other theory, "*Monstrum horrendum, informe, ingens, cui lumen ademptum*;" a fabric hideous and gross; like the fabled monster, possessing just force enough to endanger, or destroy, its daring fabricator. But I would repeat that the airy region of metaphysics need not be traversed, in order to deduce a process of education from principles found in the nature of man.

Nor need our catechumen be deeply versed in the conflicting theories even of the moral philosophers. He will take an intelligent interest in the subject of their writings, and will peruse them

with advantage; but he may be qualified for his business, without mastering their systems. Whether Attention, for instance, be a separate faculty, or a condition into which faculties may be brought by an effort of the will, is an interesting question; but I may leave the question undetermined, and yet succeed in my endeavours to form in my pupils a habit of attention.

There are works, however, which fully illustrate the Theory and Practice of Education, though, in the abstract, they do not treat of either. These are the Lives of men and women who have seen that the work of educating the young is a pursuit worth living for, and have given to it the full energy of their affections and intellect. The world is already wise enough to call them good, and, when it has become wiser, it will call them great. History, it has been said, is philosophy teaching by example; the history of educators is the philosophy of education teaching by their example; and it is certain that principles thus taught are effectually learnt. On Divine authority we may declare the efficacy of this mode of instruction; for it is in the form of family histories, public annals, letters, and memoirs, (the very last form into which men would have thought of throwing a revelation,) that the essential principles of right and wrong, of good and evil, have been made known: if not with perfect and universal acceptance, yet, in spite of man's slowness to learn, with an efficiency which no code of mere precepts has ever exhibited; with an effect which has made the best learners to be the first among the nations. While we look on and see the man exemplify principles, in his daily course or new experiment, we insensibly apprehend them. To see Pestalozzi allowing the ladder to be brought into the schoolroom, as a substitute for a picture of it, on the suggestion of one of his little scholars, is to receive for ever the impress of one sound principle in mental culture; the iron is struck while it is yet hot with human interest. In reading the record of another teacher's work, we see the head master of the High School of Edinburgh, fifty years ago, aided only by the monitors whom he had trained both to learn and to teach, instructing and governing, not by the lash, which he had banished, but by the spirit of wisdom and of power and of love, his two hundred and twenty-five pupils; sixty or seventy of them going over the lessons with the monitors, far from his own eyes, in the playground, without one instance of marked misconduct; the least industrious induced to work by the prospect of play as soon as the work should be done; many using their faculties with a sense of plea-

sure in using them; not a few studying with a zeal kindled by his own enthusiasm.

To look on, while such a workman works, is to view principles embodied, alive, and labouring. Exactly so, the student of education may reply; but what I need is what Professor Pillans himself declared I ought to have—an opportunity of hearing the principles and theory of the art of teaching laid down and expounded before I see, or rather while I am employed in observing, the theory illustrated by example. “The results of observation and experience, in this the noblest, and, in proportion to its value, the least studied, of all the arts—the art of teaching—ought,” he says, “to be digested in a philosophical form, and presented in a regular course of instruction to the future teachers of our youth; that they may start at the commencement of their labours from the vantage ground of knowing what has been done, and is most approved of, in the principles and practice of their profession.” The works of several writers on education supply much of this knowledge; a collection of them is forming for the use of students here; a few of them may already be found in our library. These methodical expositions of the principles of education, as well as the biographies of educators, afford much instruction to those who are qualified by nature for the work of education. But this innate qualification must exist before the books can be read with profit. Their operation, like that of medicines, and of many other agents, is, according to the true old maxim of the physician, *secundum statum recipientis*. In that neglected poem, the “Paradise Regained,” we have the testimony of John Milton to the truth that, before a man can learn much by reading, his mind must be nearly on a level with that of the writer whose book he reads:—

“Who reads
Incessantly, and to his reading brings not
A spirit and judgment equal or superior,
(And, what he brings, what needs he elsewhere seek,)
Uncertain and unsettled still remains,
Deep versed in books, and shallow in himself.”

The poet must not be understood to refer to recitals of facts, of which we can know nothing, unless we are told; but what he asserts may be confidently affirmed concerning such works as treat of the nature of man. The doctrine certainly yields encouragement to those who are conscious of a native power to educate. The fitter they are for their work, the better are they qualified to read what has been written about it; and the more they are qualified for such reading, the less they need it. “Doctrina

sed vim promovet insitam," says Horace, truly; instruction promotes the innate power; reading will increase the ability, and enlarge the acquirements, of the born teacher; it could not have produced vitality, but it will promote vigour; it could not have created "a soul beneath the ribs of death," but it will enliven, invigorate, and embolden the heaven-born spirit; will increase a man's confidence in his own intuitions, by presenting them to be seen as in another mind; will augment the stores of thought, and strengthen the resolution, perhaps, to maintain a course silently taken, without counsellors, in solitude. Such gain may be made by him who reads, with sufficient capacity, the Infant System by Wilderspin, Biber's Memoirs of Pestalozzi, Pemberton's Attributes of the Soul, the Letters on the Institutions of De Fellenberg, Edgeworth on Education, Lant Carpenter's Principles of Education, Elizabeth Hamilton's Letters on the Principles of Elementary Education, Pillans's Letters on Teaching; and, of older times, Roger Ascham's Scholemaster, Milton's Tractate of Education, John Locke on Education, Isaac Watts on the Improvement of the Mind. It may seem pedantic to mention a teacher of the youth of Rome, and complimentary to refer to educators among ourselves; but, at the risk of incurring the charge of pedantry and adulation, I must aver that, for the furnishing and embellishing of his mind, the educational student should read part at least of the Institutes of Quintilian; and not omit what has been written by Edwin Abbott, William B. Hodgson, Joseph Payne, Adolph Oppler, and Carl Schaible.

But, in all these very various works, our student will not find that philosophical digest which Professor Pillans recommended for him, and which he desires for himself. How is he to supply the lack of such a compendium? According to John Milton, he who is qualified to read on a certain subject, is not far from able to write upon it. Shall the student attempt a hand-book for himself? The mere proposal takes away the breath of some aspirants. Are they to be set adrift, without pilot, compass, or rudder? What can they do if they leave the *terra firma* of a printed text? Endowed with a prodigious capacity for getting up subjects, in any kind or in any number, they crave only that you name the subject, and provide the apparatus; they want a book of "cram"; and, with that, they think to pass any examination, gain prizes, take degrees. I know not that, within our province, I could aid such marauders. I do know that I would not help them if I could. I would not compile their book of "cram"; and, if they

should get a hand-book of ours into their possession, I should hope that our examiners would, *vivâ voce*, penetrate the mere semblance of knowledge put on paper. But the first to despond, on hearing this suggestion, might be the first to succeed. Habitually conscientious and sincere, delighting in study, storing up knowledge, not as a stock to be exhibited but as a treasure to be possessed, the true student will meekly put forth the power which he distrusts; and, before he enters on his course, will ask, not for a *coach*, but for a guide. We will not only show him the path, but gladly walk in it with him.

In order to make his manual, our student might study the works of many eminent authors, make abstracts from what he read, reduce these abstracts to a summary, compress the summary to a synopsis. The labour would not be without profit; but it would be like that of carving the figure of a man from the mass of Mount Athos. Another method may be used, and a better. Let the compendium be not the end, but the beginning, of the course. Let us go to work as if not a book on education had ever been written. Let us think of what we know. Infancy, childhood, and youth are in sight. Let us look at what we cannot fail to see, and say what we have seen. After the example of the renowned Captain Cuttle, let us "take an observation, and when found make a note of." We shall thus make an orderly induction of facts. From these premises we shall deduce our conclusions; and, if the inferences we draw be those which the premises warrant, we shall establish the principles of a true theory. For as Juvenal says—

"Nunquam aliud Natura aliud Sapientia dicit."
 "Never does Nature say one thing, Wisdom another."

And, understanding by the term Nature what it really means, that which owes its birth and its being to the Will and Power of a Creator, the student of education may adopt for himself the sentiments expressed by a certain poet—

"Holy Nature! heavenly fair,
 Lead me with thy parent care;
 In thy footsteps let me tread
 As a willing child is led."

What is requisite for this Nature, is required by its Author. What is consonant with it, is in harmony with His Wisdom. When, by an induction of real premises, and deduction of true conclusions, we have formed a comprehensive theory, reading will complete what commenced with observation; the conclusions we have

drawn, we shall find authors confirm. Within the compass of our compendium there will be a place for every truth that is important to our subject; and truth after truth, gathered from books, will be recorded in its place. In making this survey, the mind of the student will, from the outset, take a definite and comprehensive view of his subject, and will be engaged in a congenial occupation. For the man who is born to educate delights in the scrutiny of human nature. Many a youthful culprit will think of him, as guilty Cæsar thought of Casca—

“He is a great observer, and he looks
Quite through the deeds of men;
He thinks too much: such men are dangerous.”

That precept, “Know thyself,” graven on the temple of the God of light, descending from heaven (as the Roman said) and of use to guide men towards the heaven from which it came, in recommending a knowledge necessary for every man, prescribes a habit natural to a teacher. His proper study is man. So he studies nature, whether in himself or in others. To him it is an ever open volume; incomparable for the purposes of reference, it may be consulted in a crowd, or pondered in retirement; always receiving additions, it never becomes too bulky for use; it is an indestructible book, invaluable; its Author cannot be sufficiently praised.

Where, then, shall we begin our survey? If we are to note all that can influence, affect, and modify, the welfare of the human being, our survey must begin with life; and that begins before birth. False delicacy would condemn the proposition; and purity is too apt to become mute, when mock-virtue cries aloud. But, in that wondrous volume, the whole of which might well be called the “Book of Wisdom,” truth, on this topic, as on every other that is momentous to man, is more than once plainly uttered. Philosophers, too, have meditated on the theme; the Author of “The Light of Nature Pursued” boldly declares that physical education begins before birth. He need not have made that limitation; for, at every stage of our existence here, whatever affects the human being physically, affects him metaphysically too; whatever produces an effect on the body, produces an impression on the spirit: the swords that gleamed round David Rizzio, and pierced the soul of the Scottish Queen, inflicted on the future King of England an incurable wound of horror at the sight of the naked steel. “To the pure all things are pure,” and they can contemplate the human being, before his birth, with an ennobling awe; like

that of the devout Æneas, when, bearing the golden bough to the chaste queen of the hidden world, he gazed into the realm of the yet unborn.

The child is begotten ; he inherits endowments, bodily and spiritual, which are better or worse, according as parents and progenitors have been worse and better. Like begets like. Experience proves what Horace declares—

“ Fortes creantur fortibus, et bonis ;
Est in juvenis, est in equis, patrum
Virtus ; neque imbellem columbam
Progenerant aquilæ feroces.”

As we ponder the truth, the mind is thronged with grave thoughts of self-knowledge and self-government—of coarse ignorance and impious recklessness ; and those ancient and awful words, *shapen in iniquity*, too often read as if the utterance of fanatic gloom, are seen to be full of physiologic truth. The mental and material constitution, once for all inherited, is every day before birth liable to be impaired, capable of being improved. Sickness and health, ease and exhaustion, plenty and want, sorrow and joy, through the mother reach the child. That wise and understanding people, the race of Israel, so much maligned by the supercilious Gentile, prescribe and enforce regulations for the parent, which promote the welfare of the offspring. From the writings of physiologists, and from less scientific but not less instructive records, it would be easy to gather illustrations of the truths, which here and now can only be asserted. It would be hard to exaggerate the benefits that must accrue to our race from a pious observance of physical laws, which regulate life, whether before or after birth. None must leave them unnoticed, who profess to consider the nature of man, as within range of our influence and amenable to our control.

Let us go on to find data for our system, by thinking of what we know concerning man. The child is born. We note at once that he is the subject of power, the object of love. For a time he is almost what he has hitherto been—a receptacle rather than a receiver of sensations ; through every sense impressions reach him ; he exemplifies the saying, “ Live and learn,” for he learns by living. Smooth, and soft, and sweet, and warm, and dark, and light, become his familiars ; his experience extends ; he begins to “ take notice ;” at the portal of every sense, the mind looks out, listens, apprehends ; faces and forms are gazed at ; and one face, bright with a smile to be seen on no other, is at length recognized.

Incipe, parve puer, says the father to himself, remembering his Virgil. "Begin, little boy"; and the little boy begins—to know his mother by her smile. Right well attended is the state of infancy, when all is as it ought to be. Laid on the bosom of love, guarded by the arm of manhood, and often set round with faces of tiny elders, beaming with delight to see a human creature so very much younger and smaller than themselves.

As months pass on, he takes knowledge of form, and size, and colour, and weight; by repeated experiment he becomes an expert as to locality; perceives, at length, that all things are not *where* they seem; no longer mistakes visibility for nearness; perceives, may be, and enjoys, a concord among sounds. The spirit beams forth on all around, and its three constituent elements are distinctly discerned; the intellect does its multifarious work, the will makes itself known, the affections are manifested; three colours are seen in the refracted ray. He has not yet begun to imitate the speech he hears; but by tones, and looks, and gestures, he gives expression to desire; he can resist, persist, prevail over the unwise; or yield—as he comprehends the significant tones, looks, and gestures of love, using power with wisdom. For the course of nature concurs with the record of revelation. Man ever begins life in an Eden, and every Eden has forbidden fruit; and, in the paradise of infancy, "Thou shalt not" is inevitable; and the unavoidable necessity gives opportunity to the child, as yet not knowing good and evil, to acquire that highest form of goodness, obedience; not the spontaneous concurrence with kindly impulses of nature, but submission of self, abstinence, endurance, surrender to lawful authority. That lessons in obedience may be taken thus early, is well known to those who know most about the matter. Already we see a provision for government—Love, allied with Power, that obedience may be enforced;—Power, regulated by Love, that the rule may be benignant.

The child begins to emerge from the state which is properly called infancy; in truth, he is no longer an infant, for he is no longer speechless: it would be well that human beings, who can speak, should in future be called infants only by the lawyers. A school, for children who can speak, is not very properly called an infant school. An infant can receive only such training as ought to be given in the home, and by the mother. In the First School, as it might be called, the pupils are not infants; no attempt is made, in them, to give instruction to children who can neither speak, nor understand what is spoken. On the contrary, Nature's

great instrument of instruction is speech. As Pemberton, an enthusiastic writer on education, remarks,—“In the school of Nature we form knowledge on the mind through the medium of *sounds*; *speakers* are the real engravers of knowledge on the brain.” The child, an infant no longer, imitates what he hears spoken; from his first syllable he goes on towards acquiring a language; he speaks what he hears; if the speech of those around him be good, he will speak well. If there were not a book in existence, the growing speaker would go on to use language well, by hearing it well spoken. If the art of writing were yet to be invented, he would effectually use the faculty of speaking. Here is a truth to be recorded; not to be glanced at as a peculiarity of childhood, with which we may be amused; but to be contemplated as a fact, by which we are to be instructed. We must accept the premise; we must deduce the inference: there *is* a royal road to the learning of language, a road laid down by Nature’s Lord; in that road very great progress is made only by imitating speakers. Language may be learnt before reading and writing; nay, totally without reading and writing. Who needs to be told this truth? No one, in order to know it; but almost every one, in order to feel it. The principle must be admitted: we shall consider hereafter how it is to be applied.

Working with this new instrument, the mind, like the bee in the glass hive, is not only busy, but is seen at work. It has done with mere reception; it observes, it perceives. Perception is seen to be its chief occupation: Perception, in the true sense of the word—the sense in which Tully called the gathering in of the harvest the *perceptio fructuum*. Now, as it is our business to form a theory, not of the mind, but of the education of the man, we will not speculate as to the nature of Perception: we will merely observe its existence and operation. It acts on everything perceptible by the senses; takes cognizance of all accidents and properties of sensible objects; of actions and movements; of the outward and visible signs of affection, emotion, and passion; of shape, and size, and colour, and place, and weight; of intervals of time, and harmonies of tune; of resemblance, and difference; of order, and number. “The natural drama of the business of domestic life,” Pemberton quaintly observes, “is repeated daily before the child; objects rapidly succeed each other—the furniture through the house, sofas, drawers, chairs, tables, beds; then quickly follow all kinds of vehicles, coaches, omnibuses, carts, wagons, drays; horses, donkeys, cows, oxen, sheep, pigs,

poultry; farm-yards, cottages, parks, palaces; realities of trade, and objects of the shops, and workmen of all grades; soldiers, policemen, gentlemen, and ladies; not omitting the steam engine, running ahead of all the rest; bands of music, trumpets, drums, and fifes." Everything within the range of his senses elicits and exercises the power of Perception. On this Perception follows Memory. What is really gotten into the mind is not forgotten. The intellect is, as Byron says, "Wax to receive and marble to retain." The power of Perception is seen to differ in relation to different objects. Form, perhaps, is more thoroughly observed than colour; size more thoroughly perceived than number; tune more fully apprehended than words. The Memory is seen to differ with the Perception. Form is remembered better than colour; size than number; a tune better than a sentence. Thus the child displays as many diversities of Memory as of Perception. Memory is found to be the retention of an impression, varying in depth and sharpness, according to the force with which the impression was made; whether by a colour, or a tune, a number, or a form, a gesture, or a word.

While Perception is taking in, and Memory storing up, knowledge, the faculty of Language is employed; things create a demand for words; the child enlarges his vocabulary, but only as he accumulates ideas. And now, when objects have been sufficiently observed, and so are remembered, the names by which they are known suffice to call up the idea of them. The child evidently *conceives* the idea of the object which he perceived a while ago; and it is easy to see that, in exercising this power, he feels a peculiar pleasure, a kind of agreeable surprise, at seeing, with the mind's eye, what is no longer in sight. A child will listen with delight while words call up ideas; will call for a repetition of a story, a "thrice-told tale," evidently not to refresh his memory; for if the narrator, from any cause, omit a particular, the urchin will remind him of it, and insist on its insertion: he manifestly luxuriates in the use of this power of Conception.

Simultaneously with the mind, the will and affections are acting. As to the body, it is "never still;" as the weary mother, or impatient nurse, may frequently lament. The child is prompted by a native impulse to increase strength by using what he has; gains dexterity by handling, and agility by spontaneous gymnastics.

Here is a group of facts, yielding data for our theory. I see nature keeping school without book; long before it is *time* for books. The governess is the living mother; pupil teachers

perhaps around her, in elder children ; home is the school-house ; the subjects of instruction, anything and everything within range of the senses of the child ; the information to be imparted, just what the elders know by use, and inevitably have learnt ; that is what the child requires, what it seeks and enjoys. No need for the recondite or the abstruse ; to the child all is wonder-land, all attractive, all delightful. If the moon were inhabited, says Jacob Abbott, and any one of its inhabitants could visit us, how eagerly should we inquire of our visitor about every particular of their daily life ; things, common and familiar to him, to us would be intensely interesting. To a child the world is all moon. To have lived in it a few years is to be sufficiently instructed to be able to give a little child information most needful and welcome. But there is needed the preparation of a loving heart, to make the informant willing and patient. For the mind of the child is as restless as its body ; the butterfly is not more volatile ; it settles long enough to draw a little virtue from the flower, and that is a very short time indeed ; again it is off, beyond recall ; and returns to settle on any blossom but that which it has just left. Questions are innumerable, and of every kind ; till indolence or pre-occupation is tempted to anticipate the catechism and quiet the catechist, as Voltaire silenced a troublesome enquirer, " Sir, I am very well pleased to see you ; but I inform you beforehand, that I know nothing about anything you are going to ask."

In very early childhood the activity of Perception, Memory, and Conception is chiefly conspicuous ; but the action of other powers also may be discerned. For children do not grow their faculties, as they cut their teeth ; they have them all from the first, as they have their fingers, small, indeed, and strengthless, but perfect ; each a miniature of its future self, a beautiful object—with the tiny nail, and lines lightly marking each little joint, small and delicate as the tender leaves of the horse-chestnut, when just released from the glossy bud to expand into the broad " five fingers" of the full-grown leaf. Or rather, there is an analogy between the spirit and the body. All the members, which the body is ever to have, exist together from the first ; they are sympathetic by the " consent of parts," rejoicing if one rejoice, suffering if one suffer. Those, which are not exerted, almost imperceptibly share the movement of any member which is in full action ; as when, in walking, the arms, with an accordant and not useless motion, accompany the legs. All increase in proportion ; unless any outgrow the rest through exercise, or any dwindle by disuse.

So it is with the powers of the mind : all that the man will have, the child possesses ; some are earlier used than others, but all are there for use ; all come into operation before long ; seldom does any one act quite alone ; most often two or three cooperate.

So, while Perception is taking in stores, and Memory receiving them, Imitation delights to produce a copy of the object which Perception has presented ; or, while Perception notes the words of a narrative, or the parts of a picture, ideas, which it had derived from objects and entrusted to Memory, are recalled, and combined, by the faculty of Conception ; and, in each case, Attention (if it be not a mental condition resulting from the exercise of the will, but itself a power, worthy of its other name, Concentrativeness), gives to the faculties in action all the forces of the spirit : a process analogous to that by which nervous energy, withdrawn from organs not exerted, is transmitted to any one which is in action.

Akin to Conception, the faculty of Fancy works in the child ; combining ideas of realities, so as to construct a compound idea of something unreal : as of a tree, with silver stem, and leaves of emerald, and fruits of gold, the home of a fairy ; whose cloak was made of cobweb, and her gown of gossamer.

Another faculty, included with Fancy, in the vocabulary of Spurzheim, under the elegant name of Ideality, is soon astir. "Imagination" in the child, as really as in the poet, "bodies forth the forms of things, and gives to airy nothing a local habitation and a name ;" calls up the images of incidents and personages, and combines them, not as Fancy would, into ideas of things impossible, but into ideas of such things as might be. Most notably may this be seen in those extemporaneous dramas, played by little children on village green or city pavement ; invented as the performance proceeds, altered on the spot to suit the inclination of any one of the performers ; addressed to no audience, presented to no spectators, performed neither by command nor by desire, but for the mere pleasure of imagining, and sheer delight in imitating ; broken off, in the midst of any scene, by the sudden appearance, may be, of a favourite cat, or the sound of a favourite organ.

Reason—or, as I think we may fitly name it, Causality—is not wholly inactive ; it shows itself, indeed, very little in word, but very much in action. Resorting to the store of materials supplied by Perception, it prompts to the choice of means to an end ; not seen to move, seeming to be still, just because of the velocity with which it is moving.

Nor does the mind confine its action only to the essential properties of objects ; any arrangement of them is noted, appreciated, adopted ; according to form, or size, or colour, or resemblance and difference. Mere number, too, is recognized ; the child does exactly what the word, *number*, means ; he *distributes*, into equal sets of so many each, any group of objects around him ; no longer eyes it collectively, as an aggregate of forms, colours, and sizes ; but perceives that it is entirely at his disposal, to be divided at his will ; in the enjoyment of his absolute power, he makes the things to go in couples, or form fours ; separates them into detachments, or combines them in masses.

There are two other operations by which the mind is seen to make use of its own acquisitions. One of these is Repetition, a deliberate act ; the other Association, an act quite involuntary.

To a little child it is evidently as pleasant to reproduce what he has received with pleasure, as it is to the cattle to chew the cud ; he ruminates ; and you may be made aware of the process, by his spontaneously informing you, for the twentieth time, of what you yourself have made known to him,—that the daisies always close when the sun goes down ; or some such original statement.

Again, he is found to be involuntarily possessed with a certain idea, on the recurrence of another once associated with it. Ideas thus linked together, like chain-shot, are ever after almost inseparable ; if the one comes, the other arrives, as surely as his own shadow moves with the child ; and very often the shadow, “spindling into longitude immense,” is not less like the child himself, than the one idea is like the other. The idea of a primrose may be for ever united with that of a sailor, and the thought of a rainbow with that of a holiday.

Going on to contemplate the child himself, we observe other phenomena, indicative of another Power, two strong propensities : first, the desire to ascertain how everything is made ; leading to the institution of a complete *bureau de démolitions*, in many nurseries ; productive of eyeless and hairless dolls, with legs deficient in bran—rocking horses without tails, laboriously removed from the necessary stand—drums with apertures in the parchment, carefully made for the purpose of ascertaining what may be within : and, second, the twin desire to make things ; manifested in much cutting of material, and sometimes of fingers. Considering the probability that man should be endowed with power to do everything which he would need to do, and his urgent need of fabrics and constructions, it seems probable that he should possess a

power which might be called Constructiveness. What reason might anticipate, experience seems to show. I read in my childhood a grave admonition, expressed in a somewhat insidious couplet, composed for the two-fold purpose of supplying historical information to me, as to the source whence I obtained my toys; and passing an overwhelming censure upon me, because of the end to which I brought them.

“The children of Holland take pleasure in making
What the children of England take pleasure in breaking.”

But, now that I have come to years of discretion, I perceive that the historical information was not turned to the proper use; and that the overwhelming censure was greatly misapplied. It was my elders who were to blame, not I; they knew, it seems, what I did not, that children could make toys; they ought to have been glad to see me break toys; to have discerned, in the observant and inquisitive breaking, a capacity for methodical making; to have converted me from a destroyer to a manufacturer; and to have taught me to give up a habit of ruinous analysis, for the practice of a profitable synthesis. Had they done so, I should not have been afraid, as I often am at this day, to make use of a key lest I should hamper a lock.

A strong light was thrown the other day on the handiwork done by little children, too young, in Mr. Forster's estimation, to be educated by the State; and, if by the aid of Mr. Lowe's lucifer, Mr. Forster should see that such children are capable of instruction, then indeed we should have *ex luce lucellum*.

As I watch a child in order to acquaint myself with his mental faculties, I observe that the exertion of each one, without any exception, is spontaneous. There is no more need to urge a healthy child to observe, than to press him to eat. What he has observed I need not bid him remember, for he cannot forget it; nor will he suffer the writing on the tablet of memory to be obliterated, for he perpetually renews the inscription, by a repetition (which never wearies him, though it may weary his elders) of what he has seen, and heard, and thought, and done. I have never known it objected to a healthy child, that his eyes and ears and tongue were not used enough. On the contrary, I have heard of such an one, that his tongue never was still, that “little pitchers have long ears,” that his eyes were all over the place, and that he would let nothing alone.

Along with every power exists the inclination to use it; the degree of inclination is in proportion to the strength of the power;

every exertion of a faculty makes the use of it easier ; and every act contributes to form a habit. The will to use the faculties is, no doubt, affected by the pleasure felt in using them ; but there has evidently been a time when that pleasure had not been experienced—when the faculty was used, not because it had already ministered to gratification, but because it was brought into contact with the object on which it was designed to act ; as the child at once draws milk, when he cannot have known the gratification of the palate.

Have we now all the premises from which to draw conclusions ? Is the body of the child anything more, to the teacher, than an area for punishment ? Time has been when it seemed to be nothing more. But that day is past. In his *Thoughts on Education*, John Locke appears in both his characters, physician and metaphysician ; and I am reminded by him, as by other great men, that it is a mark of littleness to overlook what is relatively little ; and that, to be truly great, is to resemble that Intelligenece to which nothing is large, and nothing small, because itself is infinite. So John Locke has something to say about shoes, and clothing in general, warmth, air, water, meat, drink, and the functions of the body. And in proportion as the teacher is really worthy of the name of man, in proportion as he is really human, he will not only applaud but apply the golden saying, *Homo sum, et nil humani a me alienum puto*. He will not think he gives proof of genius by affecting to view his little pupils as if they were disembodied spirits ; as if they were bound to leave, at the threshold, all bodily wants, as Orientals leave their slippers. He observes the body's need, not only of movement frequent and free, but of quickening air, and sustaining warmth ; its hourly waste, repair, and growth ; its influence on thought and feeling ; the influence of thought and feeling upon it ; its attitudes, produced by the state of the spirit, and affecting the state of the spirit ; its cleanliness, essential to its comfort, and helpful to cleanliness of mind.

Inseparable from the Intellect, as the body from the spirit, distinct but not disunited, I see the Sentiments and Affections. It is not at the option of parent or teacher to deal with them, or not. There they are ; acted upon they must be, by every agent around the child ; act they must, each on its proper object. They will help or hinder the intellect ; do harm, or minister health, to the body. In perfect analogy with the Forces of the body, and with the Powers of the mind, are the Sentiments of the soul ; their action is

produced by the presence of their objects, and is attended with pleasure; (the capability of pleasure involving, of necessity, the liability to pain); they are strengthened by exercise, made habitual by use, grow weak by neglect.

Observing the conduct of a child, I perceive, among the feelings which produce it, sentiments which might thus be designated: dispositions to care for self, to care for others; to act, to withstand, to persist; to hope, to beware; to view acts and feelings as right or wrong.

That a sentiment, which we call love of self, is essential to our moral constitution, is clear from this consideration, that it is to be the measure of my love to my fellow men. I am to love my neighbour as myself. A rational creature, wholly without such a sentiment, might spend his existence, as we were formerly taught that the sloth seemed to spend his, in lamenting his life; exclaiming, as Autolyens, "Oh! that ever I was born!" To be contented and glad to be where one is, neither higher nor lower in the scale of creation, may seem necessary to the happiness of a creature endowed with reason. That there is a certain estimate of myself which I am bound to form, is plain, if self-knowledge is a duty; and accordingly I find that I am cautioned, by one of the great teachers of spiritual truth, against thinking of myself *more* highly than I *ought* to think. This sentiment, exaggerated by depravity, becomes undue self-complacency, overweening self-esteem, self-conceit sated with self-applause; the man, free indeed from vanity, is consumed by pride.

The disposition to care for self includes the inclination to appropriate, accompanied by a sense of pleasure in possessing. "May I have this?" and "This is mine," are early utterances of these feelings.

The disposition to care for others, is shown in sensibility to the influence of sex; in fondness for parents, sisters, brothers, relatives, friends; in kindness to mankind; in tenderness for everything young and small and feeble; in reverence for age and greatness and might. Without this disposition society must be dissolved, nay, the race must perish. The depravation of it is seen chiefly in its diminution.

Connected with the disposition to care for others, is a desire to receive approbation. Wanting in this impulse, a man may begin by despising the censure of his fellow men, and end by deserving it. This sentiment in the creature has for its highest object the approval of the Creator. To it appeal the words, "Well done, good

and faithful servant." Next to the praise of God, it desires the commendation of good men; nay, it values that of all men. In that community which attained the highest moral and social condition men have ever reached, every member was to be "well reported of by them that were without," to have "good report of all men, and of the truth itself."

The excess and mis-direction of this sentiment prompt children and men alike to ostentation, weak compliance with the wishes of others, concealment of conviction, violation of principle. "How can ye *believe*, who seek the honour that cometh from men?"

The disposition to activity finds employment for every power of body and of mind; but we must not confound it with that with which it is associated; it is not a part of the power, but an accompaniment; the faculties supply the receptacle, into which it is to flow, for hydraulic pressure; they are the machinery to which it gives the steam. If it be deficient, indolence, inactivity, apathy follow. If it be excessive, as it more often is, it becomes restlessness, impatience, hastiness, irritability, "sudden and quick in quarrel." In due degree, it produces zeal, ardour, fervour; it gives the Gaul his impetuosity in the onset of battle; in excess, it too often becomes a Cyclops, forging weapons of wrath for offended pride, thunderbolts "winged with red lightning and impetuous rage."

Its associate sentiment, the disposition to withstand, is equally necessary and serviceable. It does not prompt to begin, but it persuades to go on; it shines in Opposition rather than in the Ministry; not prone to attack, it is pertinacious to defend; it fights the losing battle, will not know when it is beaten, turns flight to victory. It is the true Teuton. The child in whom it is too strong will be perverse, froward, intractable; the child in whom it is too weak will be too pliable, too ready to succumb, to concede.

The disposition to entertain that sentiment, of which it is truly said, "Hope springs eternal in the human breast"—to think "thoughts that wander through eternity," to anticipate, to look forward to being seven years old, or seventy, as the case may be—is mated with another, which acts as a needful counterpoise to the buoyancy and confidence of hope—the disposition to beware. Caution is needful for a creature that must live amid perils: under its influence, "I will not wear my heart upon my sleeve, for daws to peck at." "Oh that hapless virgin, our lost sister!" exclaims Cautiousness, afraid of Comus. The spirit of Hope breathes in the reply—

“Peace, brother; be not over-exquisite
 To cast the fashion of uncertain evils:
 For grant they be so, while they rest unknown,
 What need a man forestall his date of grief,
 And run to meet what he would most avoid?
 Or if they be but false alarms of fear,
 How bitter is such self delusion!

I do not, brother,
 Infer, as if I thought my sister's state
 Secure, without all doubt or controversy;
 Yet, where an equal poise of hope and fear
 Does arbitrate the event, my nature is
 That I incline to hope, rather than fear,
 And gladly banish squint suspicion.”

Concerning the moral sense, metaphysicians may dispute: but observers of childhood cannot but conclude that children, almost as soon as they readily represent their ideas by words, show themselves sensible of moral obligation, possessed of a sense of duty, of a consciousness, or, as we say, a conscience, that there is such a thing as right, and such a thing as wrong; though they depend on instruction, for knowledge as to which is the right.

All these dispositions in early childhood are such as to fit the child for pupilage—love and self-respect, desire of approval, activity and endurance, hope and fear, the sense of duty, and the concomitant delight in acting upon that sense. Were all these sentiments in the condition in which they were designed to be, every one would contribute to the success of the pupil, and tend to lighten the labour of the teacher. But the depravation of them produces transgression, and so, the necessity for punishment. Punishment is provided, and inflicted, by the mind itself. The loss of approbation, and of the consciousness of well-doing, the interruption of cheerful and kindly intercourse, is always felt: often so keenly felt, that a word of reproof makes the penalty complete: the “soft word breaketh the bone.” In the natural course of affairs, the doing of evil is punished by the loss of good, and the suffering of pain.

Let us now look, not to the child, but to the circumstances in the midst of which, as he grows up, he is placed by nature.

He has two rulers and guides, neither man nor woman alone, but both woman and man: the father, to fill the chair of professor and lecturer; the mother, for the hourly private tuition; he her only pupil, if he be the first-born: but companions soon cluster

around him, and he becomes a deputy, a vice-regent; he has been a happy learner, he becomes a voluntary teacher; he shows that, in nature's cheerful course, each little runner receives the torch of knowledge with delight, and delights to pass it on; he himself becomes a trusty tutor, a real assistant; loves those whom he enlightens, informing them because he loves them, and for the love he bears to learning; compared with them he is strong and wise; as he wields his little sceptre, I see it is "a right sceptre," such as that which parental majesty has wielded over him—wisdom, power, and love. He finds that he, always an imitator, is himself the subject of imitation; the object of admiration and wonder, such as that with which he has wondered and admired; he finds himself looked up to, receives respect, and is insensibly induced to deserve it.

The members of the little community help to educate each other. Differing in age, differing in sex, all equally dear to those that bear rule, dear to each other, all somewhat alike, no two the same, the more the merrier; they proceed as if their "whole vocation were endless imitation." They move together, act and re-act upon each other, by a mental and moral gravitation, mutual, universal, incessant. If there be a comet among them, though his orbit be very eccentric, even in the aphelion, he gravitates toward the rest, and they toward him. By an insensible sympathy of unconscious assimilation, all imitate each other; all assimilate themselves to the father in his degree, to the mother in hers; actions are ever speaking to them, "louder than words," and without pause; for speaking must be at intervals, but being and doing are continuous; and the eloquence of example is, what the Greeks called eloquence, persuasion.

Here then is a genuine "mutual improvement society"—nature's own institution. The Family is a divine ordinance; and in the little realm of home, "the powers that be are ordained of God." "All nature," says the zealous Pemberton, "is under the guidance of the Divine Mind, all full of perfect science. It would be an absurdity in nature that the highest order of the creation should *work with less science* than the insect."

We may well admit what he affirms. In the navigation of the nautilus we can see a principle of physical science; let not our mental vision be too dim to discern in mind what we can perceive in matter. The construction of the Divine Artificer may be recognized in the constitution of the spirit, as well as in the framework of the body. Its involuntary states and spontaneous

activity execute His plan, as fully as the automatic actions and voluntary movements of the body. That volition in man, not confined, as in the nautilus and in the bee, within the limits of sensation, should be free to oversec, to quicken and retard, to injure and preserve, the complex mechanism of the spirit, makes it only a more wonderful production of the Creator; not less manifestly His creation, because of the likeness which it bears to Himself. In observing the laws of nature, we co-operate with Him; we seek the ends He has designed, by the means which He has appointed; and there is but one other vocation than ours in which the labourer can so truly become a fellow-worker with God.

The conclusions to be drawn from these premises must be deferred to another Lecture; the premises themselves seem sufficiently clear.

LECTURE II.

IN order to obtain the elements of his theory, our student has endeavoured to observe the principal attributes of human nature, bodily and spiritual. He has noted them as they may be seen in the earliest years of life. For his present purpose, it is not necessary that he should extend his observation into later years. If he did so, he would meet with no other attributes than those which he had already observed. These, indeed, he would find existing and operating under new conditions. These conditions he might trace, in great part, to the education which produced them; and, from the result, he might argue for or against the process. But his business at present is with the premises supplied by human nature; to accept the conclusions they impose, from these conclusions to construct a Theory of Education, and to indicate the application of that Theory in practice. When he has drawn a conclusion, his confidence in it will rest on the premises. A concurrence of authorities in its favour will increase, not his conviction, but his gratification in holding it; and he will indeed rejoice, if he find that Locke, or Richter, has enjoined what he by himself has inferred.

When from a fact we infer a principle, we conclude that it is universally applicable. Its application must be possible, right,

advantageous, best : but we do not maintain that it is absolutely indispensable, everywhere expedient, or always to be enforced. It must be modified by the circumstances amid which the principle is applied. To specify every such modification would be to fill a volume. The limits of a lecture include only the general application of principles, to the education, in schools, of children differing in age, in rank, and in sex.

We have seen the child placed, by the hand of Nature, in the midst of the Family. We infer that, if yielding to any social necessities, we receive the homeless, or withdraw the child from home, the Family must be the model of the community we form. It is a Divine Institution ; we conclude that the further we go from it, the further we go wrong. "Observe nature," says Rousseau, "and follow the track she has marked out." The necessity of conforming our social arrangements to the model supplied by nature, in the Family and the home, is no speculation of a visionary. It is now perceived, and asserted, by men whose modes of beneficence are very various. Cottage hospitals cheerfully imitate the hospitality of home ; while, in huge infirmaries, ineradicable taint, like the disease of the leper housed in his dwelling, spreads gangrene among new wounds, makes birth too often an occasion of death, and calls on erring benefactors to undo a gigantic blunder. "The city of Edinburgh," says one of the most practical of our legislators, Mr. W. H. Smith, "sends out its pauper children to be brought up in rural cottages ;" and he bears the testimony of an eye-witness to the comfort and happiness in which they live with their foster parents. Conforming our practice to the course of nature, we shall not promote that "housing of children in large numbers," which the Member for Westminster justly impugns, as "not conducive to their physical or moral improvement." It should not be tolerated by the rich, nor enforced on the poor, nor adopted by those who, though plainly not poor, will never own that they are rich. The huge establishments, recently organised in different counties, for the education of boys of the middle classes as resident pupils, offend, by their mere bulk, against a natural law which can never be violated with impunity. The unwritten, but by no means unremembered, annals of certain ancient places of instruction for the young, bear painful testimony to the difficulty of excluding from great schools the crimes of great cities.

When children, dwelling at home, assemble daily at school, their congregation in large assemblies may be made harmless, by sufficient subdivision and superintendence. But even in this ease,

nature's own modest assemblies of youthful neighbours are the model presented for our imitation; and, as in so many cases, so in this, one good thing is found to be the very way to many others. The schools, comparatively small, will be proportionally numerous, less distant from each other, more easily accessible to all the scholars. Occupying less ground, sites for them might be more readily obtained, more willingly sold by proprietors, more easily bought by promoters. Each would be more quickly penetrated, and completely pervaded, by the influence of instructors; inspection would be facilitated by neighbourhood, interest would be enlivened by mutual acquaintance. Certainly, if we keep to the track marked out by nature, we shall escape the common error of acting as if a school, whether the pupils were resident beneath its roof, or came to it daily, could never be too large.

Arguing still from the course of nature, our student will infer that the pupils, whom we gather together, ought to be placed under, not one ruler, but two; not man only, nor woman only, but man and woman. This is one of nature's mandates; for that reason alone it should be obeyed. This "composition of forces" is part of her system; and in her system, "Whatever is, is right." To act according to this ordinance of hers, cannot be unwise; to disregard it when its advantages are in sight, would be worse than foolish.

In elementary schools, whether for the very youngest, or for elder children, there is work to be done which is more than enough for the physical strength of women. At a higher grade in the social scale, girls, or little boys, under the tuition of a lady, derive a certain vigour and hardihood from instruction given by a man; elder boys, under the government of a master, are softened and refined, if placed at times under the teaching, and always under the influence, of a lady. To the absence of feminine influence may be traced much of the offensive roughness and deplorable indelicacy that too often disgrace large assemblies of boys. "Two are better than one," says the wise man; and if in our practice we apply his maxim, we shall exhibit something of his wisdom. The necessity of this combination is enforced by Wilderspin, one of the founders of what is called the "Infant School System." "There should be," he says, "in every school, a master and a mistress; to carry the system fully into effect requires both." One would have thought that, for the very little children, a man's influence was unnecessary; but nature says, Let there be *in loco parentis* a fatherly man as well as a motherly woman: and what nature commands, experience taught Wilderspin to commend.

'The co-operation of masculine and feminine influence for the tuition of the young, may well be requisite; for it is essential to the very system of human society. As surely as the race itself is the offspring of man and woman, so, for the production of social good, men and women must combine.

Toward this combination happily tends all the advance made by women in mental culture and social power. That advance is not the mere continuation of a terminated straight line, parallel indeed with the progress of man, and on the same plane, but destined never to meet it—never, in conjunction with it, to enclose a space. It is rather the expansion of a concentric circle, ever widening, until it overtake and coincide with the outmost circle of human thought and knowledge. Coarse rough work man may do alone; alone he may dig and delve, found, and forge, and bore, and mine (but this, alas! he has not done alone),—may quarry rock, fell forests, reef sails in storms, clear his land of wolves, and slay with the sword; but for higher work—if he would set free all the power of healing, if he would have fit waiting on the hour of birth, if he would keep his code of Law free from soil worse than the stain of blood, if he would win men to the faith even "without the word,"—then he must have that "help" declared "meet" for him from the beginning. The medical man who has been to the front must in the hospital find a Florence Nightingale; immoral statesmen must be admonished by women's votes; and women must "labour in the Gospel," if any successor of the Apostles is to have apostolic success. "I conclude," says an accomplished writer, warm with loving kindness, graced with charms of literature and of art, the late Mrs. Jameson—"I conclude that all our endowments for social good, whatever their especial purpose or denomination, *educational*, sanitary, charitable, penal, will prosper and fulfil their objects, in so far as we carry out the principle of combining, in due proportion, the *masculine and the feminine* element; and will fail, or become perverted into some form of evil, in so far as we neglect or ignore it."

It may be that Wilderspin desires for his infant school only such concurrence of masculine and feminine power as Mrs. Jameson advocated; for he does not speak very explicitly about his "master and mistress:" but our observer sees nature provide, for the management of children, not only man and woman, but man and wife, united in conjugal love, and bringing up their offspring with parental affection. I do not forget, nor would I undervalue, the admirable qualities, worthy of all imitation, which may be seen

in the unmarried tutor, and are very often conspicuous in the unmarried governess. Who can withhold the tribute of honour, if he sees, as he may in the Council of this College, a lady wedded to the school she has founded, saying to *it*, "I take thee, from this time forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part; and, with all my worldly goods I thee endow." Well may Bishop and Archbishop bless the union; many and rich ought the wedding presents to be; for the money, in this love match, is all on one side; and happy will be the girls (and happy might be the boys) nurtured and trained by such maternal devotion. It will of course be admitted that there are advantages, as well as disadvantages, peculiar to every condition; but the bachelor must bear to be told that he might be more useful, if he became a Benedict; and the heroines of private life, meriting our highest respect and affectionate sympathy, as they struggle single-handed with the difficulties of their calling, will not condemn the wish that they were all husbanded, as they deserve to be, by men worthy to share their toils.

The duties which teachers undertake are those which Parents ought to perform; and parental experience must be a preparation for parental offices. For a tutor, at least, it is especially needful; without it, his authority is apt to become a mere command. True, an absolute government may produce an absolute obedience; and that is a result of very high value: but the duty of a tutor is paternal, not military; not merely to control, but to train; not simply to enforce subjection, but to govern, so as to educate the subject. The tutor must be fatherly, that the pupils may be filial; for their own welfare, and for the common weal, they should be trained, not in the pliancy of bondmen, but in the submission of sons. Alike in him and in them, the masculine temperament *requires* the culture of the affections; their's will not thrive, if he do not cherish them; and he will hardly be mindful to foster theirs, unless his children have drawn out his own.

Even when he has done his best, the mother of his children must not withhold her influence over the feelings of his pupils. Among boys, the presence of the wedded wife, the queen of the realm, calls forth a certain gallant homage—a demeanour expressive of pleasure, and of the desire to please; and this the more strongly as the approach of manhood augments the value of these sentiments. Not seldom, as they are quick to perceive, in some particular crisis, do they reap the benefit of feminine tact and intuition, informing and controlling a

management less adroit, a discrimination less exact. It is just possible that young ladies might derive similar advantages, from the intervention of a masculine mind, under similar circumstances. The opportunity of observing in a tutor the tenderness of a husband, may most usefully foster in boys an affectionate manliness; preparing them to adorn their own manhood, and brighten their own homes, with the courtesy due to wives. Nor is such culture of the sentiments a hindrance to intelligence or courage. Boys trained under such influences will become Wranglers at Cambridge; in action, for the first time, by sea or land, will behave with such coolness as to be applauded by commanders, and be carried off the field in triumph by their men; or, in scenes of peace, be among the fleetest, strongest, and most skilful of athletic men.

In the feminine spirit (for it is not unreasonable to believe in what may be called the sex of souls) there is abundance of that feeling which, changed in aspect but not in nature, is filial in childhood, and parental in maturity; so that, in almost every woman's breast there beats a mother's heart; and in the woman, as it has been truly said, there is always something of the child; not of the childish, but the childlike, of all the good that is peculiar to childhood; nor will they to whom it is ascribed be hasty to disclaim it when they remember that "of such is the kingdom of heaven." So the gentle hearts of girls may be easily won and ruled by the certified teacher, or the accomplished lady, who moves among them "in maiden meditation, fancy free." Yet it could not but be good for these children to be familiar, at school as well as at home, with the daily life of wedded love; it might do much to forestall folly, to shut out prudery, and strengthen virtue. "The most that a girl could find in a school," says Richter, speaking of schools as they are, "would be a second mother: a father would be wanting."

The presence of younger children in the house, even down to the baby, is among nature's means of fostering the social affections. It follows, then, that it must be good for scholars, whether boys or girls, during long absence from home, as resident pupils, to mingle at times with the members of a growing family.

The school, no more than the home, needs be wholly dependent on the mother who presides over it; in the home, sisters, and nieces, and cousins, natural auxiliaries, become temporary allies; in the school, there are those whose official connection it is not hard to convert into sisterly association.

The constitution of the family combines girls and boys under one tuition. This combination prescribes the practice of teaching children of both sexes together. In Scotland, boys and girls are daily assembled for the purposes of common instruction. In England, too, they may be found thus assembled; but though in hundreds of schools we bring them under one roof, except at a very early age we too seldom venture to instruct them in one room: and yet promoters of education insist that the steps in the course of study should be the same for both.

It would not be necessary, though it might be convenient, to separate them even for Manual Tasks; when the girls plied the needle, the boys might practise other handiwork: indeed, if it be true that no man is fit to travel till he can sew on a button, young Hercules might do well to receive at school what he sometimes takes at home—a lesson from Omphale. If a little is to be learnt concerning Languages wrongly called dead—say enough for the illustration of English—both might take that little equally and together. As to Mathematics, which would be studied in schools of a higher grade, at a stage of instruction more advanced, they are prescribed by Richter for girls; to whose advance, however, he sets a limit—"I mean," he says, "only those simplest principles of pure and mixed mathematics which boys can understand." Excellent mathematicians have found that their best pupils were young ladies. An eminent teacher of physical science made the same discovery as to lessons in chemistry. If scholars of both sexes are to have the same studies, why not the same teachers, the same time and place of instruction? Classes at present are formed by able professors for young ladies alone; to these let their brothers in future go with them; fellow students in the class room, a suitable escort on the way.

Wherever thus associated, the presence of the girls refines and stimulates the boys; the more untutored the children, the more manifest is this effect. Nor, under good guidance, do the girls fail to receive benefit from the combination. "Mothers, fathers, men, and even youths, are their best companions," says Richter; "on the contrary, girls connected with *all* girls provoke one another to an exchange of foibles." Purity of mind, in the opinion of some, might be endangered by this communication. It rather seems to be promoted by it; and we may easily see how. With the idea of a class-fellow is associated a multitude of various ideas—ideas of ability, knowledge, failure,

success, daily incidents, ordinary events. In this large and varied multitude the idea of sex is but one; and in this multitude it is constantly overlooked, lost in the crowd. When is it that purity of mind is most imperilled? Precisely when, by a system of exclusion, the idea of sex is ever prominent among the few ideas associated with the thought of those who are thus excluded: a truth condemnatory at once of all monastic seclusion, and of all approaches to it, under whatever specious aspect. Note how, in the common intercourse of society, the idea of sex, like a feeble person alone in a mob, hardly finds place, amid the throng of ideas crowding in and out from the audience chamber of the soul; it is but now and then suddenly observed, when a charm or a grace is for an instant recognized as not common to humanity, but peculiar to womanhood or manhood. Observe how, in good health, as long as the mind is employed, in the busiest scene, or in the most secluded, the body is totally forgotten; so that, in respect to actual consciousness, the spirit is, as it were, disembodied. It is delightful and most instructive to contemplate this property of our nature, and all that it involves; this isolation of the spirit, when the body, duly obsequious and subservient, relegated to its proper place, like an Oriental mute, waits at due distance the first indication of his master's will, but makes not a movement to disturb his work. Due consideration of these realities will preserve us from the error of introducing evil into the minds of our children, by our unnecessary solicitude and clumsy endeavours to exclude it. A neighbouring land, unhappy France, feeling that solicitude, has made that attempt, for the young of both sexes—alas! with ill result. That total or excessive seclusion of either sex is a legacy of the convent; the spirit of the practice, unhappily, assumes various forms, among many who are wise enough to hold the convent in abhorrence. In all ranks of men, the mental purity of sons and daughters is to be promoted, not by their shunning each other's society, but by their sharing each other's advantages; if not in one common abode (which, by the light of Vestal fire on the hearth of home, I clearly see to be not impossible for young children, provided that composite assemblage be not in itself too great), then, at least, in places of instruction, whether during the lesson of the teacher or the lecture of the professor: as in all scenes of social resort; except, of course, those, and they are not few, of which the world would be well rid.

If the question be asked, at what age this fellowship should terminate, the answer may be given in the enquiry, at what age

would young people, so brought up, be unfit for each other's society.

There are stages of study so advanced, and subjects of study so abstruse, as to draw the student into solitude; and in physiology there are topics which a reverent modesty would prompt studious women to cou, apart from studious men. Except this chaste privacy of sex, and that hushed hermitage of students, what interruption of free association need there be, or what variation of it, unless it were a timely breaking up of well-assorted groups, into equally well-assorted pairs? Such betrothal, "the marriage of true minds," might be no unworthy sequel to well-governed infancy, childhood, and youth. Such wedlock might ensure the training of another generation by methods accordant with the laws of nature.

I fear that some who hear me have become impatient, and are already disappointed. They have heard nothing yet of subjects of study, methods of teaching, ordeal of examination. The necessity of moral influence, they say, is admitted; the consideration of it ought to be deferred to the last, and very briefly despatched.

I reply, that my undertaking is to observe nature, to draw inferences from her process, and to show that what is inferred may be practically applied. I find that sons and daughters are grouped together, under father and mother; and that these groups grow into companies of youthful neighbours. I know that this was so, before writing was invented—thousands of years of intelligence, wisdom, and virtue, before printing was heard of. I make my inference, as in duty bound; and state the inference I have made, before I cast a glance on slates, or pens, or books. Nor will philosophy rebuke the process. Does not Plato tell me, *Κεφαλαίον δὴ παιδείας ὁρθή τροφή*—the capital thing, the very head, of education is right nurture? Locke maintains that it will be of little use to make rules; that it is requisite to bring children to do actions, and so to form habits. And how can good become habitual, unless in a scene that supplies opportunity for the act of good? The family, the home, are the provisions of nature for the education of her children. The substitutes for these ought to be, as nearly as possible equivalent; the more nearly they resemble that which they supersede, the more nearly will they supply its place. Only in such conditions can we effect a development of the human being, consonant with nature's designs.

Boys are often told that their school is a "little world." It is too often more like a badly disciplined regiment, or a somewhat

disorderly crew; yet the words have all the truth they are meant to hold, and a great deal more. The world of which a boy's school has too often been a miniature, is a world of men, a world without women and children, a world of boon companions and unwelcome competitors; such a world as the men, for the most part, make to themselves, who have been reared in such a school. To many men who have had such a boyhood, women are, at best, "the ladies," to be humoured when convenient, to be bedizened as far as possible, to be trifled with as play-things, to be put aside in serious hours as toys; convenient as housekeepers, desirable as mistresses, tolerable as wives, requisite as nurses. To such men, children are the unwelcome progeny of a mistress, or the expensive incumbrances of a wife. The assertion is echoed by the avowals of the accused. Will a State prosper if such men are multiplied? If it be the business of the schoolmaster to prepare good citizens for the State, has he done his work in giving to our cities such men as these? "The very beginning of all polity is a right nurture of the young," says another ancient Greek; whom I quote because a truism is sometimes less distasteful, when it is seen to be an antique.

If the natural fellowship in studies be ensured, it will cut short all question about the mental education of girls. Discussion on that subject almost always assumes, as an attribute of their nature, the very deficiency which has been produced by their education. Men debate how to proceed in respect to an inferiority which is factitious. Let them act on the similarity which is real. Difference will exist, but inferiority will disappear. Young men will then be found, who retain a distinct recollection of the class in which they received instruction along with girls of their own age and station. They will remember that the said class by no means consisted of a file of abject and vanquished girls, always headed by an array of triumphant boys; that for days together Emily B. was at the head of the class (*dux*, as they say in the North), and that Mary C. was such a good second as greatly to disquiet a certain youth, who thought himself equal to a higher place than the third. Men blest with such "pleasures of memory" could never gabble about the intellectual inferiority of the fair. Accordingly, in Scotland, where, as Burns might say,

"Buirldy chieks and clever hizzies
Are bred in such a way as this is,"

there is very little of the folly and ignorance which giggle when

they hear that the studies of girls are cared for by the Universities. On the contrary, one may observe, in Scottish men, a certain grave respect for women, of which the men of England will feel more, when they have done justice to her women.

“Better than boarding schools for girls,” says Richter, “are day schools.” Instructed in the same subjects, by the same instructors, as the boys, they might grow up to womanhood qualified, not only by habit, but by “habit and repute,” to aid and abet in the education not only of daughters but of sons. Of course, there must ever be cases in which it becomes necessary that children should reside at school; the home may be no more, or circumstances may summon the children to leave it. But those whom these exigencies affect must be a minority of the people. The great multitude of scholars must resort daily to their schools; and if they be taught in mixed classes, home will become the auxiliary of the school; for the girls will have been qualified, by their own studies, to promote those of their children, by intelligent sympathy with the learners, and a shrewd judgment as to their progress. The noble woman, or the lady, will attain to a similar influence and power if, in her earliest years, her studies have been the same as those pursued by her brother, till he went to the public school. The highest education could not prepare for a worthier office than that of mothers educated, as Richter would say, “as mothers, that is, as teachers”; nor would the highest education do more than qualify for the work, which has been happily designated by the Bishop of Peterborough, and heartily extolled by a Saturday Reviewer as “the profession of the English Matron.”

Built up of families, of high and of low degree, under such Matrons, a product obtained by multiplication of such parts, the State would be constructed to endure.

Admitting the association of boys and girls to be advantageous, it may be asked, Is it practicable?

In the infant, or first school, it is already practised.

In elementary schools, for elder children, it is practised to some extent in England, to a great extent in Scotland.

It might be universal in these schools throughout Great Britain. The children might pass together from the first to the second. They would form a very large part of the whole nation.

Next to them come nearly one-half of the middle classes. Would it be difficult to persuade a mother, in this rank of life, to let her sons and daughters be together at school, as they are at home? If we gain the mother, “we carry the house.”

In the upper class, and higher division of the middle, after studying together in childhood, brother and sister might meet again, in youth, as the frequent pupils of a Max Müller or a Tyndall.

Our scheme could not fail to shock an orthodox Turk, it is so essentially Christian.

Home is our model school; in it Nature gives instruction in the art of teaching; there she may be seen, educating "the head, the hand, and the heart." Let us become her pupils. Let us conform our schools to hers; nor hope to train even the body aright, much less the body and the mind, unless, to the best of our power, we pursue her method to educate the affections.

Providing for their development, we may hope to maintain in our pupils an ingenuous sensibility; to find many, at a touch, answering to the helm; to direct them, as the Numidian managed the war-horse, not with bit nor bridle, but with a guiding hand; being ourselves, as little children, imitators of our Father in Heaven, who says to His child, "I will guide thee with mine eye."

Beside this sensibility, that so lightens our labour—the very ductility, or, at least, the malleability, of our gold—we have another inducement to foster the social sentiments, in their connection with the Moral Law. Mr. Darwin, indeed, in his "Descent of Man," has expressed the opinion that social instincts, and intellectual powers, as well developed as in man, would give the impulse to act for "the good of the community," and suffice for the foundation of a moral sense, a conscience. That there is an element of truth in this opinion, may be affirmed, on an authority, regarded, no doubt, by Mr. Darwin, as it was revered by Francis Bacon. From that authority I have the doctrine, "Love thy neighbour as thyself;" "Love worketh no ill to his neighbour, therefore love is the fulfilling of the law;" "Whatsoever ye would that men should do unto you, do ye even so unto them." And if I heard no other precept, I might conclude that the social instincts, a love of self and a love of the neighbour, would certainly prompt to "the good of the community;" that what might be desired for self, would be so certainly good, as to be the very thing to be done for the neighbour. But experience proves that the social instincts, at different times, impel in directions diametrically opposite; that they produce a sense of dissatisfaction at one time, and of satisfaction at another, with one and

the same act; that, in truth, they have no standard by which to judge of good, and that they need one. Accordingly, from the same supreme authority we have another precept,—“Love the Lord thy God with all thy heart.” He who acts on this command is prepared to act on the other: for, to love the Lord, we must know Him; to know Him, is to know what is good—that what is consonant with His nature is good—that what is not consonant with His nature is evil. This love informs the other; instructs me what is the good to be desired for myself, to be done for others; what is the ill that love might blindly work to his neighbour, deeming it to be good. But the Lord, whom I am to love, I cannot see by the light of nature: the best men who have lived in it have bewailed its obscurity. That I may know Him, whom to know is my moral life, He must make Himself known to me by special intervention. By such intervention He has been made known; He can be loved: and, hence, that my child may know the truth, and do it, the affections which feebly trailed in infancy, and then, as they grew, twined only round myself, and such as I, must now, as they gain strength, be raised, and trained to cling to Him, in light and warmth, to blossom and bear fruit, stayed upon Him.

We are assured by one of Mr. Darwin’s critics, if not one of his disciples, that his theory does not shut out God, degrade our conscience, check our belief in the power of communion with the Divine Mind as far as our faculties will permit, diminish our hope of immortality, nor imply that the moral sense in the lower animals could ever become exactly the same as in man. So that, unrebnked even by this system of physiology, we may direct the affections of our pupils to God, revealed in nature; and, encouraged by such philosophy as that of Newton, we may bid them set their affections on God, revealed in His Word. If this be not accomplished, the affections of our pupils may be developed, but educated they are not.

Authorities on education are unanimous in declaring that the highest duty of the teacher is an honest and rational direction of the spirit of the pupil towards his Father in heaven. It is impossible not to rejoice in this concurrence of opinion; especially when, among those who concur, we see not only clergy, whose counsels might seem to be exacted by their orders; not only women, such as Hannah More and Elizabeth Hamilton; nor laymen, whose adoption of a nation’s creed might cast a doubt on the independence of their judgment; but philanthropists, philosophers,

and theologians, such as Pestalozzi, De Fellenberg, Edgeworth, Priestley, Carpenter, Richter, and Pillans. Nor do they utter only a vague sentiment. That act so rational that it was enjoined by Pythagoras and Plato before it received the sanction of our Lord—the act of asking Him, without whom I cannot begin to be nor continue to be, to enable me to become what I ought to be—is referred to by Locke, in the touching words, “If it be any father’s misfortune to have a son thus perverse and untractable, I know not what more he can do but pray for him;” and the loving Richter says, “Not with them, but only before them, should you pray your own prayers, that is, think aloud of God; but their own you should pray with them.” Equally explicit is his advice concerning the use of Holy Writ: “Place in the child’s hand our religious book; and do not give the explanation after, but before, the reading; so that the strange form may enter the young soul as something entire.” In a plainer style, but with equal sincerity, writes the late Professor Pillans; whose Latin prayer, uttered daily before he began the work of the class, dwells in the memory of many a grateful pupil. “Assuredly, from the New Testament and the Old, might be selected passages of plain and interesting narrative, and of simple and beautiful morality, which, with the running commentary of a judicious preceptor, could not fail to arrest the attention, inform the understanding, and improve the heart of a child.”

With one mind would those writers who have been named, and others their equals, apply to our Sacred Volume the earnest words of Horace, concerning the only books to which he could refer for moral instruction:—

“Fervet avaritia, miseroque cupidine, pectus ?
Sunt verba et voces, quibus hunc lenire dolorem
Possis, et magnam morbi deponere partem.
Laudis amore tumes ? sunt certa piacula, quæ te
Ter pure lecto poterunt recreare libello.”

How is it, then, that we bicker and squabble about the use of Holy Writ in our schools? Are the few, who reject what the greatest of our race have received, so bigoted as not even to allow their children to read what is the most wonderful book in the world; since it is either the Word of God, or has deceived the shrewdest of men? Surely not. Is it not rather that, with an honest but erring zeal, some of our clergy, forgetting what Hesiod teaches concerning strife, that the half is sometimes more than the whole, have provoked a refusal of the Scriptures, by insisting on the reception of creeds? Earnestly may every patriot strive.

that "the key of knowledge" may not be taken away from the pupils of the state; for the assertion, that, by the Gospel, life and immortality are brought to light, is verified before our eyes, by the philosophy which too often takes its place; now destroying all assurance of immortality, now abolishing the very idea of right and wrong. "Since we now send all our children out into a town-like futurity," says Richter, "in which the broken church bells only dully call the populous market place to the silent church, we must more anxiously than ever seek to give them a house of prayer in the heart, if we believe in a religion, and distinguish it from morality." "How is the child to be led into the world of religion? Not by arguments. No one can teach religion who has it not; a mock sun can neither warm nor give light. Newton, who uncovered his head when the greatest name was uttered, would have been, without saying a word, a teacher of religion to children."

If the declarations of the Gospel be made known by one who has imbibed its spirit, the truth concerning our Lord will find place in the heart and mind of a child. Even as doctrine alone, truth may enrich a heart prepared to receive it; but, for the most part, it becomes effectual, in proportion as it is exhibited in just conduct: "it is not the cry, but the rising of the mother bird," say the Chinese, "that raises the water-fowl." The disposition to imitate, which we found among the endowments of childhood, makes good example indispensable in those who educate them. We must be, what we wish them to become: ardent, yet not fiery; persistent, not obstinate; ready to resist, without being froward; bold, yet not rash; bounteous, though frugal; modest, with self respect; glad to be approved, though preferring to deserve; deferential, yet not obsequious; truthful, affectionate, merciful, and just. By the operation of this natural law, men, "beholding the glory of the Lord, are changed into the same image." The more love, the more imitation; hence the necessity that teachers who are naturally amiable, should be evidently devout; and that they who inculcate religion avoid, in their actions, whatever is unlovely.

The influence of the teacher, for good or for evil, is further increased by the disposition in children to admire. "Then," as Samuel Rogers has said—

"Then is the age of admiration, then
Gods walk the earth, or beings more than men."

By the force of example, the young, ready to love, to imitate, and admire, may be drawn to "ask the Father" for that which, by the

very nature of the case, the creature must need, and the Creator only can have to bestow. All who ask this, have the thing which they ask. The teacher himself, invoking and receiving superhuman aid, will be fully furnished for his work. His power will be founded on the nature of those whom he is to educate. By these natural forces, operating according to Divine laws, he will rule where he is not seen; and, where he appears, will add gladness to obedience. His sceptre will be smooth, yet inflexible; no knotty crabstick, which many can bend, and some can break, but none can brook. His power will not merely coerce and constrain, compelling action without conciliating the agent; but, like the hand of the potter, will give form and fashion to that which it controls; working according to the nature on which it acts, with swift and smooth machinery.

The means by which he governs will be founded on principles which he has derived from the nature of man; and thus they will accord with those employed by the one Perfect Teacher and Ruler.

Obedience will be required—observance of rules, because they are given; even before the reason for giving them is known.

Commands will be few. Two sufficed for men at first, and these might be summed up in one word, Love; but that command was transgressed; “the law was added because of transgression”; and it is comprehended in a code of ten sentences.

Some rules will clearly define the duty by their letter; others will as plainly demand obedience to their spirit.

Reward will be seen to be, first and chiefly, a necessary *result*, delight in well-doing. That Virtue is its own reward, will be found to be a true saying; another version of this, “*In keeping thy commandments, there is great reward.*” Yet, to this internal recompense, will be added external reward; either public recognition, or some special *boon*—not wages due for work done, but token of approval of that work: this external reward not being held forth as the object to be sought, but added as a sequel to the seeking of that object.

So punishment will be seen to be, first, internal *loss*, of approval from within, and of cheerful peace; *pain*, because of discord, great in proportion as harmony has been enjoyed. Yet external punishment will, if needful, be added, according to forewarning; and this too will be *loss*—of participation in sports, in work, (never the doing of anything in its own nature pleasing, requisite, or necessary; but *inaction*, in itself not pleasing;) *loss* of property, of money withheld—not to be given to the poor, lest anything be given

to them grudgingly; not to be returned, by a circuitous course, in a share of public enjoyment, purchased with it, and with other fines; but to be revoked by them to whom it belongs. If other punishment be requisite, *pain* will be inflicted on the body, after the manner of disease following disobedience; most likely to be needed, if at all, in the earliest years, when the mind is least accessible, and when to the little offender a very little pain is happily a great calamity. Such punishment will be inflicted with the calmness of justice; with sufficient interval between the proof of its necessity and the act of inflicting;—in private, though not without witnesses.

The delight which approbation gives will teach that pain, as punishment, may be inflicted on the mind also by external signs of disgrace. “If a lie be proved,” says Richter, “inflict the punishment. The Irroquois blacken the faces of those who celebrate their heroes with lying song. The Siamese sew up the lips of lying women.” So when such exposure might be needed, he would make the offender bear a black mark of evil, for a time, on his brow; in other cases he would close the lips, by shutting out from all conversation.

In no case will punishment be inflicted merely to wound self-esteem, by making the offender ridiculous; for such incisions have no healing power: neither should it have any other purpose than the prevention of offences, in the offender, and in others.

Never will our teacher rely, for the prevention of offences, only on the infliction of punishment; nor will he make the hope of reward, together with the fear of punishment, the main motives to obedience. Yet these two powers, hope and fear, are the very Dioscuri of many school-commanders—Castor to urge to the race, Pollux to smite for misdeeds; to these they look for the lulling of tempests.

“Quorum simul alba nautis
Stella refulsit
Defluit saxis agitatus humor
Concidunt venti, fugiuntque nubes,
Et minax (quod sic volnere) ponto
Unda recumbit.”

Let wisdom, power, and love hold sway, as Arnold of Rugby desired; and then, instead of vicissitude of tempest and dead calm, will be seen the timely ebb and flow of obedient waters, reflecting the brightness of the rulers they obey.

When punishments are numerous, there must either be much injustice, or many offences—in either case, bad government. If love command, it will beget love that will keep the command-

ments ; not without deviation, but without revolt. Evils, not left to grow great, and be cut down, will be nipped in the bud. The ear will be obedient, and the wise reproof, according to Solomon, will be as an ear-ring wrought of gold by a skilful hand ; few will resent a reproof which commends the good while censuring the evil, or praises the habitual course while condemning the unusual act. Of such light remonstrance, required and uttered in a passing minute, self-esteem and love of approbation will be found patient, even in public.

The long appeal, that reasons and remonstrates in order to reform, will be fitly made in private. The work of a class will not then be interrupted by it: repentance may be sooner felt, and confession be sooner made: for the penitent heart is often like those flowers which open and give out their fragrance most fully in the dark.

Observing human nature in childhood, our teacher will see that every two children differ in character as in countenance ; and he will not, therefore, always treat all alike. To visit one offence with one punishment, is in itself just ; but to do so in all cases equally, would not be equity. The procedure must often be explained, in order that what is equitable may be seen to be just. That explanation, given with dignity, will be received with respect ; indeed, when the ruler of the young must mount the judgment seat, he will often do much good, to all whom it may concern, by taking some of his subjects as assessors ; if not in due form of law, as under the good government at Bruce Castle, yet in spirit and reality.

Among the dispositions which cause trouble, chiefly by excess, the disposition to activity, exaggerated to "haste," and that of firmness, grown into obstinacy, will be found most troublesome. "Provoke not your children to wrath," is a maxim which admonishes "the bringer up of the children"; if a collision cannot be avoided, then beware of the "grievous words" that "stir up anger." Coldness will extinguish rage, as water will quench fire—not without much toil and steam. There is a better means to this end ; for "as one heat another heat expels," the fervour of wise affection may shine on the fire, and put it out in silence. To prevail over obstinacy is a labour more arduous ; imperturbable patience and equanimity will prevail: as to mere wrath, in this case it foams against a rock ; and in all cases they who rule will find that "the wrath of man worketh not the righteousness of God."

Time spent in the discipline of the affections is not lost to the intellect ; for the mechanism of the mind is too delicate to act un-

disturbed by the shocks and jars of passion: the pendulum will stop, if you disturb the level on which the timepiece rests. A certain cheerfulness naturally accompanies the exercise of the faculties; existing beforehand, it predisposes them to exertion. "So nicely interwoven," says Elizabeth Hamilton, "are the moral feelings and the intellectual faculties of man, that it is impossible to improve the one while the other is neglected or destroyed. While the mind is agitated by emotions, the attention cannot be turned to indifferent objects, without a violent effort; and if emotions frequently are introduced in early life, we need not expect that the effort ever will be made."

The intellect and sentiments are not merely contiguous, much less merely adjacent, regions; they are essential elements of the one spirit, of an unit which acts as a whole. If, then, we would have the faculties bear fruit, we must educate the affections; and in discoursing fully of that education, before treating of the culture of the faculties, we take Bacon's advice, by digging about the roots instead of treating the ends of the branches.

In making our observations on human nature as it may be seen in the earliest years, we saw enough to prove that children who can talk are old enough to be taught and trained. That illustrious lady, truly noble before she bore the title of nobility, whose names remind her countrymen not only, as she herself has lately said, of patriotism and of commerce, but of piety also, the Baroness Angela Burdett Coutts, spoke truly, in her censure of the Revised Code, when she said,—“The one change in the Code which I believe every woman in the country would deprecate is, that grants are not to be given to children under four years old. This is a permanent injury, and every means should be used to get it remedied.” To the children of day labourers, whether in city or country, the very earliest years are the only period of life which is what the word school-time means, leisure time. Other children, whose parents, by a higher labour, make larger earnings, may have the school-time, the leisure of life, the σχολή, or *ludus*, twice or three times as long. The offspring of those who are born wisely to dispense the possessions which they inherit, may enjoy their leisure in “the groves of Academe” until the law declares them ripe for their duties to the State. We may well say then, with the noble daughter of the equally noble Sir Francis Burdett,—“Surely when, for the first time, a school rate is adopted, and parents must send their children to school when they might be earning something, it will be very hard if the poor ratepayer is compelled to keep the infant at home

when it would be a boon and comfort to be able to send it to school.

"It is not true," adds the Baroness, "that an infant under four does not learn; it is always learning." And we may be glad that it can then learn so much, seeing that it may happen to have hardly any other time in which to learn.

At no time, indeed, is so much learnt as in the first few years of life. The contemplation of the acquisition then made has filled the minds of philosophers with admiration. And if, as we are bound, we frame a system of mental culture, accordant with nature's operations, then we shall see that right conclusions were drawn by those who established Kindergarten and Infant schools; and that Elizabeth Mayo took rank among our wise and beneficent women, when she planned Lessons on Objects, for little children, whether at school or still nestling in their homes.

In these first schools, the prevalent practices are founded on premises supplied, as we have seen, by nature. Lessons, by means of visible objects, serving to exercise perception of form, colour, size, weight, order, resemblance, difference; distribution of a group into sets, the naming of numbers thus noted, computations with ball-frame and fingers, before figures can well be made; lectures on pictures of visible objects, when the objects themselves are not to be had; exercises in perception of time, by means of movements, simultaneous and concerted between pupils and teachers; practice in perception of tune, by use of the ear and the voice, even before the eye and the mind can be directed to musical notation; provision for the inclination to construct, in the supply of wooden blocks and other fit materials, even before tools can be used with ease or safety; nurture of the faculty of language, by the teacher's utterance of words that represent the ideas which the child has formed under instruction; clear pronunciation, by the teacher, and, in his turn, by the child (an exercise of "imitation," of the ear, and of the organs of speech; a great help also to spelling); the child's utterance of words, during the process of instruction, in saying what it has been led to perceive, to remember, to fancy, to imagine, or to feel, by means of sensible objects, or spoken narrative; finally, the recitation and committing to memory of verses, and of brief passages in prose, expressing ideas which the child has been led to entertain—every one of these exercises will the Student of Theory be able to identify with a corresponding act of the mind, spontaneous and delightful.

He will find, too, that a good teacher, in directing such exercises, patiently encourages the faculties the child is least ready to use; remembering that comparative inaction is a natural consequence of comparative incapacity; discriminating between slowness to use a faculty that is feeble, and refusal or reluctance to put forth a faculty that is strong.

Further, our student of theory will see that the teacher who understands his art will allow the child to work for himself. "Love," says Richter, "asks nothing but that it may not be obstructed." Intellect asks about as much. Present to the faculty its proper object, it will act upon it at once; let the teacher stand clear, keep out of the way, not put himself between the child and the object, or munificent Alexander may find a little Diogenes to beg him to stand out of the sunshine. The teacher will ask questions, which do for the mind what the wooden pointer in his hand does for the eye—direct observation to a particular to be observed; he thus leads the child to see, and then to say what he sees; and thus initiates him in the art of composition, before he has heard the word, or ever inked his fingers. If he give, till he get from the learner, a correct pronunciation, and the fittest words, he gives an initiation into oratory, which Quintilian would not disown. Like Socrates, he will have prepared his series of interrogations, and the foregone conclusion; straight up to which he brings the child, leading "the blind by a way they know not." Nor in thus doing will he merely have amused a child with a cluster of lime-berries, or a pod of cotton; but will have practised him in the right use of his faculties, delighted him with occupation agreeable to his nature, sent down health to every nerve, from the healthily acting brain; and, as a finale, he may set the urehin singing, or clapping his hands, or marching at the double, to let the accumulated hilarity escape by the natural valve of motion or music.

Such management of the faculties, perception, memory, language, conception, and even reason, our observer will find in the infant school. It should be continued in the next, and never be wholly abandoned. By means of such a process, an older boy may be led to learn for himself, with similar satisfaction, the most important facts concerning the noun *musa*, or the noun substantive *ταυρος*. Nay, with needful modifications, the learner may be led to learn, by the very same process, in every subject—geometry, arithmetic, geography, and even history. But, instead of adopting the practice of Socratic questioning—which easily leads to written composition, as the expression of ideas already received, (when

the boy sits down, like a good author, not to think what he shall write, but to write what he thinks)—instead of adopting this process, masters, called teachers, weary themselves not a little, and their pupils more, by an unreserved outpouring of information; great part of which the scholar could have taken for himself, a little at a time, but very little of which he has time to take. The greater part of such an effusion passes over him, and remains outside him, leaving him conscious that much has been poured forth, and even making him seem to be receiving much: as the bottle may be very wet, though it is nearly empty, when a child has attempted to fill it from a bowl. Worse still is the effect, when the teacher succeeds in putting into the mind of the pupil all that he meant to place there, with almost as little of willing and active reception as when a bale is lodged in a warehouse. Thus to supply the mind, that does not work, is to induce a mental pauperism, a shameless spirit of dependence, abhorrence of labour, application for admission to any “Union” to avoid work.

Is there danger to a young child in the activity of his mind and in the diversity of his occupation? It has been said that he will have learnt nothing thoroughly; and yet be injured by excessive exertion.

Beyond the limit set by nature, all occupation would work much mischief. We keep within the boundary. The mind in childhood is intolerant of continuance, no occupation must be long, the younger the learner the shorter the lesson; but all the faculties are alive, like a nest of young birds, none wanting much at a time, but each craving for food. Each faculty has brief exercise in its turn, and, with that, bodily exercise is mingled, not tolerated as an interruption, but welcomed as a help; not one faculty does much work. But it does not follow that nothing is done thoroughly. Will it be said that a line is not straight because it is short? So far as it goes, each line of thought may be clear. Hence, as Lord Palmerston said, it is not true that “a little learning is a dangerous thing”; real learning cannot be hurtful. What is hurtful is not the knowledge which is exact so far as it extends, but the notions which are loose, whatever be their scope. Only let the line be drawn straight; it may be terminated too soon, yet it is neither crooked nor useless. But this terminated line may be easily continued to any length, by subsequent instruction or by solitary study. Will not the elements of chemistry be more likely

to be learnt, in the second school, when the children, in the first, have seen chalk effervesce in vinegar? What is the great hindrance to entering upon any totally new study in youth or manhood? The fact that there is nothing whatever on which to begin; not so much as the “*rudis indigestaque moles*.” The beginning is the time for all beginnings; the business of the times that follow is to ripen and complete; early sowing is essential to good farming; and the progeny of the young inherit the bloom of youth.

In educating, let us begin as we wish to go on; and, in every succeeding school, go on as we have begun. Within the circle of every human mind, every art and science should have place; they need not compete, nor approach in succession, but all, and all at once, should begin in its beginning, “grow with its growth, and strengthen with its strength.” In the “*Educational Times*” for last May, the writer of the leading article observes, that primary schools could “give only *the germ*,” for the development of which we look to such institutions as a National University for industrial and technical training. Most important is the truth involved in the statement; the figure is most appropriate.

A well-taught infant school contains the germ of that physical science for which, in Newcastle-upon-Tyne, a college is to be founded; and supplies that basis of unpractical science which Mr. Huxley requires. It contains the germ of choirs, for the musician; of battalions, drilled for review by the Prince; of arithmeticians, who will laugh at the difficulties of the Metric System. To practise a little child in the observation of form and size, resemblance and difference, by means of objects sufficiently large, is to prepare him to notice letters, as forms, and to discern the difference between *b* and *d*. To train his tiny hand to easy handicraft, on fit materials, is to prepare him for the pen or pencil. To show him, through the evidence of his senses, by means of various objects, or the ball-frame, the then palpable fact that five twos are the same as two fives, is not only to prepare him for the slate, but to go far towards making him independent of it. Practise him in hearing, correctly pronouncing, and rightly using, the words of his mother tongue; and you prepare him for the highest standard in reading. Observation of sensible objects will grow into study of natural history and of physical science; the receiving of ideas, the craving for words, the receiving, speaking, pronouncing of them, into reading with fluency and expression; calculating, without pen or pencil, into computations, for which both would be

required; music by ear, into music by notes; moving in time by signal, into marching and company drill; oral lessons on facts, into acquaintance with history; a dialogue on a picture of Saul's conversion, into study of the Evidences of Christianity.

In all this concourse of studies, is any place left for that of foreign languages? None for *As in presenti*, and *Propria quæ maribus*, and clumsy fictions as to growth of Greek trees; but ample room for the acquisition of languages, by learning to use them; and then analyzing, and recording idioms, as they did who made the grammars. This is the course taken, in learning Hebrew, by the Poles of the Hebrew race; it is taken by the hundreds on whose lips living languages really live. It might be pursued, to a great extent, with those two languages of Greece and Rome; which, for want of it, may, before long, be dead indeed to all in Great Britain but the clergy.

Thus to range the whole circle of knowledge, in elementary schools, to some may seem impossible. Devoting almost all our time to the three R's, hardly attempting an "extra subject," thousands of our scholars, they say, never attain to "the first standard"; hundreds hardly attain to "the second."

Surely here is a good plea for abandoning the process.

With your younger pupils, let reading and writing be "the extra subjects"; defer the use of the book; the use of it among us is, and has been, excessive and premature. Was there no education, philosophy, art, or science, in the days of manuscript? Had the populace of Rome, and Athens, and Syracuse really no "useful knowledge"? How much reading was there among those mechanics of Athens, who criticized their dramatists? Do not invert the order of nature. Adopt the process nature prefers; give up syllables, the result of analysis; let learners to read learn to read, as learners to speak learnt to speak; postpone the analysis till they possess the compound; take the word as it is; use it as an object for perception. Enliven the mind by variety of studies; it will work with alacrity, at the art of reading, when that is taken in turn with other occupation. Let practice in reading be a sequel to the lesson on the object; let the learner find, in a book, the expression of the ideas he has acquired; he will then give due place and honour to books; he will prize them, as picture galleries, always at hand, of objects too far remote to be visited.

But, even so, will there be time for all these mental avocations, and manual work beside; time for tasks, "industrial and æsthetic," music and mechanism?

The thing that has been is surely that which may be. In the school of a rural workhouse, as Mr. Duppa reported in 1839, between 6 A.M. and 7 P.M., *three hours were daily given to manual or industrial occupation*; five were taken, and were found sufficient, for mental work; there remained five for food, rest, and recreation. Remember too, that in Germany, on the half-time system, children employed in agricultural labour have briskly performed, in half the day, as much work as had been previously allotted to the whole of it. Or ask the ladies of the Sanitary Association, whether the day is not long enough to occupy the orphans under their charge, not only in receiving lessons, *but in exercising their faculty for constructiveness*, and yet to supply them with hours enough for exercise and repose.

Can funds be raised for the supply of all this educational furniture, from the Infant School to the College?

The thousands lately raised in Newcastle for scientific instruction suggest the answer. The acre of playground, given the other day by the Right Hon. G. Ward Hunt, is a pledge that the good of our children will not be neglected by our landowners.

Nor will agents be wanting. The many women, whom Mr. Bartley would summon to the school-rooms, will doubtless be forthcoming, duly honoured, willingly recompensed.

Taking a lesson from nature ourselves, we shall enlist elder children in the service, to aid in teaching what they have learnt; to do for others what has been done for them. Their co-operation will not merely be allowed as an expedient, but approved as an agency. "It is a training," says Prof. Pillans, "to the exercise of cool judgment, prompt decision, strict impartiality, steadiness of purpose, and command of temper. Those who have but lately acquired knowledge are, in some respects, the best qualified to make others comprehend it." Many hands will make the work light, and wise hearts will love it.

We have in the mind itself yet another helper. When we looked into nature's schoolroom, we found her pupils delighting in repetition. Examination, then, as we term it, shall afford the scholar opportunity for this exercise. The younger the child, the shorter must be the examination, conducted at short intervals, and by word of mouth, before he can have become a ready writer. Thus begun and carried on, it will never be formidable. The man who carried the calf, and bore the growing burden every day, was able at last to walk off with the ox. But to be really good for our learner, the examination must ask only

for what has been given. To engage a mere boy to prepare himself for an examination, by a match against time, is a practice worthy only of the racecourse; to constrain him to take in mental goods, only that he may be able, at one time and place, to produce them, is to dishonour the dignity of learning, and to lead the learner to regard it, not as "the immediate jewel" of his soul, but as a paste diamond, worth only what it will fetch. Such practices too often accompany an examination, but they are by no means inseparable from it; in itself it is most natural and useful, a full and formal act of repetition. Its object is to practise the young scholar in uttering what he has within; to encourage him by success. For the student mature and robust, questioning, that shows how much more remains to be learnt, may be legitimate and useful. When by genuine examination we ensure repetition, the rolls of memory will not be left out of sight, almost beyond reach, or at least only glanced at, so that the title imperfectly reminds of the contents; they will be always at hand; the volumes will be easily unrolled, the column be read with ease and delight.

If, according to Rousseau's advice, we regard our pupil as "man in the abstract," and see what he requires, we shall learn what would be applicable, without any change of principle, to any portion of our race; the system we shall form will elicit at starting, and exercise throughout the course, all the feelings and faculties of the individual; will assimilate to each other the members of the family; will associate families in the schools; will assort schools as the nurseries of the State. Exactly as the whole body grows, gaining not new members, but strength; as the whole mind grows, acquiring not new faculties, but force;—so the system of education, from the first comprising, at every stage retaining, all that it is at last to include, will be enlarged, not by addition of studies, but by extension of their treatment; by proportional growth of every part making symmetrical increase of the whole. Complete, though small, even in its beginning, such a system might find its emblem in that series of concentric spheres, formed in succession around the central point, each like that which preceded it, except in dimension—the Egyptian root, which was to the worshipper of Osiris an emblem of the Universe, that great unit, formed by union of parts, each, in its order, perfect.

God and His works admired and adored—man and the works of man studied and loved—a system of education such as we have conceived of, to use the words of an earnest writer, "amid the shocks of empire and opinion, would serve as a common insurance of this realm."

